19. Al-'Alim
(The All-Knowing)

"The beginning of knowledge is to know that you do not know, and that what you think you know is merely a veil over true knowledge."

- Ibn Ata'Allah al-Iskandari (d. 1309 CE)
Source: "Kitab al-Hikam"
(Book of Wisdom)

One who says this Beautiful Name of Allah excessivly. Allah will open for him the doors of knowledge and wisdom. Also. his heart will become imbued with the cognisance (ma'rifah) of Allah - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-ALEEM ﷻ (THE BEING WHO IS ALL-KNOWING ﷻ)

Allaah ﷻ is that Being whose knowledge encompasses the outward and inward, the open and the hidden, the necessary, probable and the impossible, the upper and the lower, the past, present and future. Allaah ﷻ has always known and will always know what has happened and what will happen. Nothing in the heavens and earth is hidden from Him ﷻ. His ﷻ knowledge encompasses all things, their external and internal, their intricacies, and that which is apparent in the most perfect manner. Allaah ﷻ knows whatever the hearts of His creation conceal i.e. imaan, kufr, truth, falsehood, good, evil and those things which people want to conceal in their hearts which as yet they have not thought of. Allaah ﷻ has mentioned,

إِنَّ اللهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِى الْأَرْضِ وَ لَا فِى السَّمَآءِ

Verily, nothing in the earth and in the heavens is hidden away from Allaah ﷻ. (Aal-Imraan)

In this verse, the all-encompassing knowledge of Allaah ﷻ is mentioned, showing that no atom in the universe is concealed from Him ﷻ. In Surah An'aam, extra detail has been mentioned:

وَهُوَ اللّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

And He is Allaah, in the heavens and earth (i.e. He is the only deity, master and sustainer of the whole universe). He knows that which you hide and which you make apparent and He knows that which you earn.

When His rule extends over the heavens and earth, and without any intermediary, He is fully aware of every concealed and open thing, and the inward and outward, major and minor actions of every person, then the worshipper is not in need of attributing any partner with Allaah ﷻ in His worship and in seeking help from Him.

The following supplication makes manifest the quality of Allaah ﷻ being Al-Aleem ﷻ. We should continuously recite this duaa, and we should also continuously read its translation with contemplation.

يَا مَنْ لَا تَرَاهُ الْعُيُونُ، وَلَا تُخَالِطُهُ الظُّنُونُ، وَلَا يَصِفُهُ الْوَاصِفُونَ، وَلَا تُغَيِّرُهُ الْحَوَادِثُ، وَلَا يَخْشَى الدَّوَائِرَ، يَعْلَمُ مَثَاقِيلَ الْجِبَالِ، وَمَكَايِيلَ الْبِحَارِ، وَعَدَدَ قَطْرِ الْأَمْطَارِ، وَعَدَدَ وَرَقِ الْأَشْجَارِ، وَعَدَدَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ، وَأَشْرَقَ عَلَيْهِ النَّهَارُ، لَا تُوَارِي مِنْهُ سَمَاءٌ سَمَاءً، وَلَا أَرْضٌ أَرْضًا، وَلَا بَحْرٌ مَا فِي قَعْرِهِ، وَلَا جَبَلٌ مَا فِي وَعْرِهِ، اجْعَلْ خَيْرَ عُمُرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَخَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ فِيهِ

O that Being who eyes cannot see, who minds cannot fathom, who praises cannot fully praise, who the vicissitudes of time cannot change, and He ﷻ who does not fear the passing of time, the one who knows the weight of mountains, the measurement of oceans, the number of raindrops, the number of leaves on the trees, the number of all those things upon which the night darkens, and upon which the day shines, that Being from whom one heaven cannot conceal another heaven, nor one earth another earth, that Being from whom the ocean cannot conceal what is in its depths and the mountains cannot conceal what it in its caves; make the best portion of my life my last portion and my best action my final one and my best day the day in which I meet You.
(Mu'jamul-Awsat of Tabraani)

The difference between Allaah's knowledge and man's knowledge

1.) Allaah ﷻ's knowledge is one, in which every matter is known equally; whereas man's knowledge is different, since man is in need of different types of knowledge with regards to different things.

2.) Allaah ﷻ's knowledge never changes, whilst man's knowledge is in a constant state of flux.

3.) Allaah ﷻ's knowledge is intrinsic, and not acquired; whereas the knowledge of man is acquired through senses.

4.) It is impossible for Allaah ﷻ's knowledge to terminate, whereas man's knowledge can terminate.

5.) Some knowledge of Allaah ﷻ cannot prevent Him from having other knowledge; whereas this is not the case with man.

6.) Allaah ﷻ's knowledge is infinite, whereas man's knowledge is finite and limited.